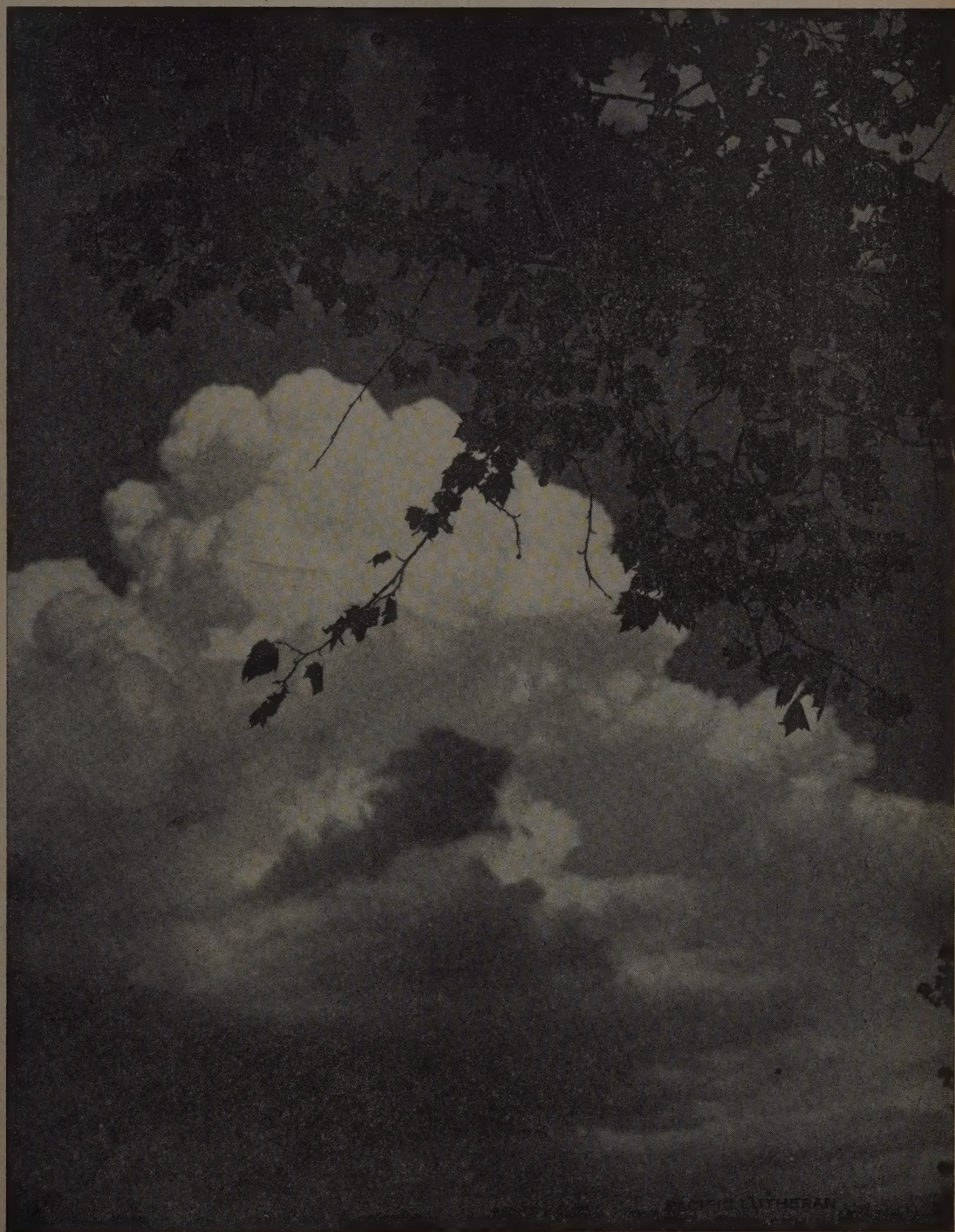
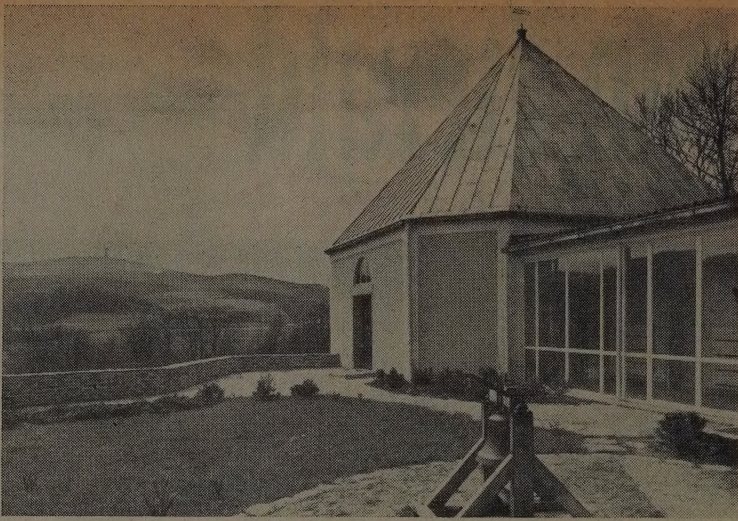


Lutheran Herald

AUGUST 14, 1956



THE LIBRARY



The chapel faces Feldberg, highest Taunus Mountain peak in the land of Hesse-Nassau.

Island of Friendly Light

Some eighty German librarians and book trade professionals were having coffee and home-made pastry in the modernistic lounge of the Evangelical Academy of Arnoldshain, West Germany.

They sat in small groups around tables placed against an all-glass wall behind which the mountain sloped down into a valley strewn with picture-book spots. Beyond the village, fields and pine woods rose toward Feldberg, highest Taunus Mountain peak in the land of Hesse-Nassau.

A very young girl, a Lutheran librarian from an almost exclusively Roman Catholic small town in

Alex Liepa

NLC News Bureau Staff Writer

LUTHERAN HERALD

CARMEN MITCHELL, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*

O. G. Malmin, *Editor*

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Minneapolis, Minn., Aug. 14, 1956

ria, said this was the experience of her life-time. But she did not watch the scenery. Her eyes clung to her companions at the coffee table. They were debating books.

It was coffee-break time on the eighth and last day of the rally at the Evangelical Academy for "book-lovers, librarians and friends of books," and by now the people around the tables were close friends; somewhat nostalgic, maybe, because they knew a unique period of fellowship was nearing its end.

The young girl shared coffee and debate with two more librarians of her age—one Lutheran, the other Roman Catholic; a middle-aged publisher's assistant, and a grey-haired lady who had come all the way from a communist-ruled city in East Germany to take part in the rally.

Then the little group was joined by Heinz Beckman, one of Germany's foremost critics who, on the previous day, had delivered a provocative address on "The Religious Significance of the Non-Christian Literature." At another table was Friedrich Podszus, a leading Frankfurt publisher, whose theme had been, "Yardsticks for Evaluating Literature."

Mr. Podszus had spoken in the morning, immediately after devotions at the Academy chapel, a short breakfast, and a little time for a walk in the fresh mountain air. His address had been followed by a brief question-and-answer period, lunch, and two hours for rest and

meditation in the private rooms of the rally participants or on the tree-shaded mountain paths.

Fellowship—The Important Thing

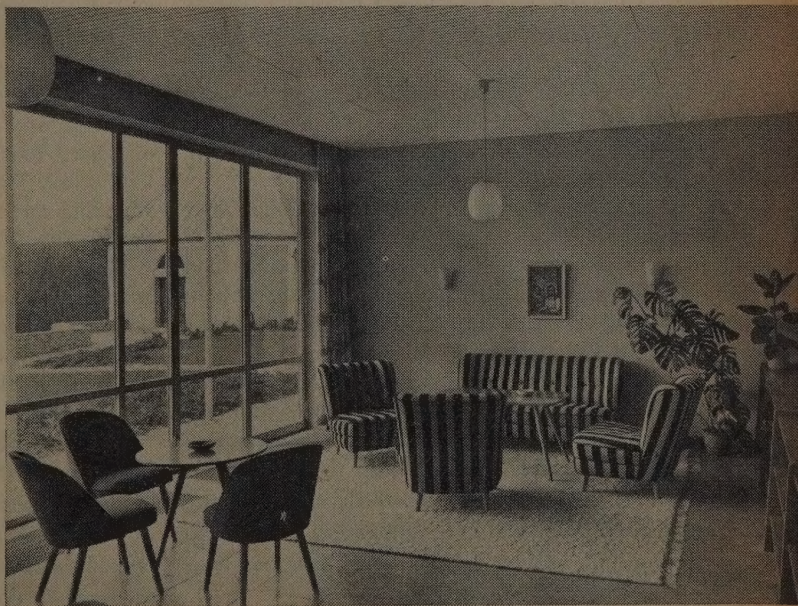
Now the book friends were gathered for coffee, which would be followed by somewhat more formalized debate in small seminar groups, then would come dinner and after-dinner fellowship—the last for this group, which was to leave the next morning to make place for another group coming to Arnoldshain to discuss the problems of another profession.

When the young girl said this was the experience of her life-time she meant the entire rally; the eight days of daily worship and Bible study, daily lectures by top specialists in the field of literature, the fellowship and the exchange of opinions.

Scantly educated because of war and post-war conditions in Germany, she had chosen her trade as a vocation, had been near despair when she found herself almost isolated in a small Roman Catholic community, asked to help people find good books yet hardly able to do so because she found her training too incomplete.

She was one of eighty young and not so young people who felt they found more answers during the eight days at the Evangelical mountain retreat than they had in any other period of their lives; and were strengthened by eight days of fellowship with other people who had

One of the lounges for informal debate and meditation at the Evangelical Academy at Arnoldshain, West Germany.



like problems, specifically, the problems of a vocation that is so important in Germany—a nation where dictatorship and war destroyed all the old-established values of art and literature and where, until recently, no libraries could be restocked because of economic hardship.

"We do not necessarily have the answers, but we try to lead people into the search for the answers, and the fellowship is just about the most important thing we can offer at the Academy," said Dr. Heinz Renkewitz, director of the Arnoldshain Academy.

He gave me a pamphlet listing the purpose of the post-war German Evangelical Academies as a threefold effort to "break down fences between people; build bridges where professions, beliefs, or opinions have separated men from one another; erect beacons of the Divine message for men who stumble in darkness, or have lost their way."

By the time the participants in the book friends' retreat had left the coffee lounge and separated in small ten-to-fifteen person groups for the last series of afternoon seminars in appropriately small and friendly meeting rooms, the young librarian from Bavaria expressed the same thing in somewhat simpler language:

"I am sorry this is over," she said. "I have felt like I had landed on an island of friendly light after having been tossed around on an ocean of lonesome bewilderment."

Significant Contribution

The German Evangelical Academies, probably the most significant post-war German contribution to Protestant church life, have served as such islands to many bewildered and lonesome men of many different walks of life.

Rallies and conferences have been held in the thirteen academies (including three in Communist East Germany) for lawyers, church officials, factory workers, industrialists, civil servants, politicians, social workers, nurses, doctors, writers, actors, farmers, former prisoners of war, housewives, athletes—almost any profession, trade, or group of society one could think of.

The groups have discussed religion and church. They have debated Marxism and marriage problems, astrology and religious art, educational and village reconstruction problems, the problem of pain and anxiety, the responsibility of the Western world, the Roman Catholic dogma of the Virgin Mary, social psychology.

The rallies and the retreat have been attended by people in all walks of life and of all ages but, significantly, the most frequent and the best attended rallies at Arnoldshain and elsewhere have been the retreats for young people, the German youth which lacks so many answers after a childhood under Nazism, a growing up under occupation and in half-starvation that has been spiritual, as well as physical.

New Spiritual Foundation

The first German Evangelical Academy was established a few months after the end of World War II at H. Boll near Stuttgart. The Academy of Hesse is the second oldest. Established in December, 1945, it began on a moderate scale, had no permanent home of its own for many years, but is now proud of having the most modern, most functionally built plant of all the Academies.

The low-slung, U-shaped glass and concrete construction that hugs the mountain over Arnoldshain was designed and built for one purpose only: to offer the best facilities for fellowship and group contemplation. It is used throughout the year for Academy rallies and retreats—in between—as a retreat and study home for pastors of the Evangelical Church of Hesse.

The building is modern throughout. Even the chapel that stands on the very precipice at the wing of the Academy plant is super-modernistic. The octagon-shaped construction with the high, conic dome features dark blue pews with shelves on which red and blue hymnals are placed in alternating rows. The altar is hammered brass, the pulpit brass decorated with abstract painting. On the main floor of the Academy a huge hall, accessible from a spacious parking place, leads into a long row of large and small meeting rooms, offices, lounges, libraries, and reading rooms, almost all of which have glass walls toward the valley and direct exits to the outdoors. A huge kitchen and dining room is placed in one wing.

Below the main floor are smaller meeting rooms for seminar groups, game rooms, and recreation rooms for fellowship evenings. Above are the one- and two-bedroom rooms for rally participants, each airy and bright and with running hot water and a shower-bath you would look for in vain at a medium or even above-medium-priced German hotel.

However, the price for attending a rally at the Academy of Arnoldshain averages 7.50 marks per day, including room and all meals, and that is less than the price of a hotel room with no shower, no hot water, and no food at all. The librarians paid a total of 58 marks for attending their eight-day rally and some paid even less because they could not afford the full price.

The German Evangelical Academies do not strive for attendance records, but rather for a selection of participants among those who really seek new spiritual foundations for their work, need solutions for ethical questions of their occupation, yearn for ways out of loneliness and toward God in their everyday vocation.

Since few people who are on such a search are well established in the post-war German economy, the burden of costs is carried in part by the sponsoring churches in part by people who appreciated what the Academies offered them and can afford to express their gratitude in the form of donations.

ELC Joins Up

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You would think that "twin cities" would be fairly close together. In the case of Twin Cities Minneapolis and St. Paul, however, you would have another thing. The outside edges of those towns may meet in the middle of the Mississippi but their hearts are far apart. This complicated the life of reporters who thought they could cover shuttle-wise the simultaneous conventions of The Evangelical Lutheran Church (Minneapolis) and the Lutheran Church—Missouri Synod (St. Paul). To go back and forth meant four-long rides through miles of busy streets. More distinctly, however, it also meant swinging back and forth from one Lutheran world to another. Each is a different world, full of wonderful people. The worlds are not as different as either world thinks. But at present, while trying they are not the same world.

I

Both Churches came to their conventions with ecumenical issues awaiting them there. The Evangelical Lutheran Church was at the sticking place in its merger discussions with the American Lutheran Church, the Lutheran Free Church, and the United Evangelical Lutheran Church. Plans for union had come so far that at this convention could only push forward to consummation or renege on the whole thing. Expeditiously the convention moved to approve page after page of the union documents.

The chief stumbling block in the path of smooth approval was the question of a name for the new church. From the joint union committee came a decision favoring "The American Lutheran Church." The reason for the choice is obvious and understandable. For the first time in American Lutheran history a church union is projected across national lines. Separate denominations established in this country by Norwegians, Swedes, and Germans were here severing those sensitive Old-World attachments (and even this late, those bonds shed). That this could be contemplated at all gave it special significance to the choice of the name. The suggested "American Lutheran Church" was not an obedience to one of the contracting parties nor was it a bow to our epidemic nationalism. It was meant as a cognition of a kind of miracle in which time and space helped accomplish the marvel.

It was just as well, though, that the discussion of the name was as thorough as it was in the convention. The various speakers, however effective their pleas turn out to have been, did make clear for the record what the new Church does and does not mean by its name. Sidney Rand, for instance, objected to the name because it might betoken the abandonment of an Old-World provincialism for a New World one. He refused to be misunderstood: "Patriotism is poor indeed if we need the word American to prove it." He was proud of his nation, but he was sure that his Church's mandate was to more than its nation, and he was worried about how accenting one nation in the Church's name would affect its international effectiveness. So he called for consideration of "United Evangelical Lutheran Church." Californians suggested that "Evangelical Lutheran Church" still sounded good to them. They were loath to surrender the evangelical claim to ecstasies who think to monopolize it. And they too were worried about what the American tag would do in the mission fields.

At this point R. A. Syrdal presented a memorial from the ELC Board of Foreign Missions. It was significant in its revelation that the issue goes deeper than one church's choice of name:

The Board of Foreign Missions of The Evangelical Lutheran Church in connection with its regular work of conducting missions in many lands must deal with colonial governments with their background of the state church system on the one hand, and with younger nations with growing nationalism on the other. In both cases there is a keen sensitivity to any "foreign" element within their midst. In this situation any undue manifestation of Americanism, or the labeling of our work as "American," arouses antagonism and thereby creates obstacles for our work and also creates a handicap for the new churches developed in mission areas.

The wonderful thing about all this discussion, and all that was to come on far thornier issues, was its warm good temper. It was plain that a great majority of the delegates were cool on the proposed name. But the same majority was determined to set the union ahead. And so they made their comments and their pleas, but never in such a way as to impede the ecumenical progress. Each plea went as a suggestion to the ELC committee and not as a mandate to the joint union committee. There were objections at Minneapolis, but no obstructions.

II

Finally, though, after tiptoeing all around the knottiest problem of all, the convention had to jump into the discussion of its ultimate ecumenical intentions. Article X, Section 2, of the Articles of Union called for the new Church to apply immediately for membership in the World Council of Churches. The present American Lutheran Church and the United Evangelical Lutheran Church are already members of the World Council.

*Copyrighted by the Christian Century Foundation, issue of July 11, 1956.

Under no consideration would they relinquish those memberships to facilitate union with the ELC which overwhelmingly voted down the World Council in 1948.

So now the ELC had to resubmit itself to the agony of ecumenical argument. Taking the lead was the extraordinarily impressive Fredrik Schiotz. Men like this one are few and far between, and nowhere scarcer than in the upper stratum of church executives. Theologically keen, intellectually alert, pastorally compassionate, all business when business is in order—administrators like this don't grow on bushes. Most unlikely of all, he is a paragon you could like. All of his talents and graces were involved in the debate that ensued.

As discussion began Dr. Schiotz took almost an hour to explain his own attitudes and actions. Some may have questioned his throwing himself so into the balance at the outset, but by the peculiar circumstances of his presidency he could not have done otherwise. Elected two years ago, Dr. Schiotz came from long years in the service of Lutheran ecumenical agencies to head his denomination. He recalled, and so did the reporters, that in the press conference following his election he said, "I cannot hide my own convictions . . . but I will never use my convictions to coerce the ELC into the WCC." And he didn't. For the past two years he has carefully kept his distance from World Council commitments. Again and again he has leaned over backwards even while the argument progressed. He ruled on his own initiative that the vote to go into the WCC would have to be two-thirds in favor, since the 1948 vote to stay out had been on a two-thirds rule. He opened the floor to a discussion of the substance of the question though technically only procedure was before the conference. To those who wanted the merger and who knew how hard it would be to get the two-thirds vote it seemed the president was turning the tables on his own dearest desire.

This is what made his indictment of some of the opposition so much more devastating when it came. In time-honored "Christian" manner, opponents of the WCC had circulated a noisome little pamphlet called "The Coming Red Church."* Thoughtful churchmen, embarrassed for the misinformed unfortunates who produce such drivel, often pass it in silence. It is good, therefore, to have it nailed now and then. Dr. Schiotz, selecting and pronouncing his words deliberately, told an assembly interlarded with those who distributed and stood by the pamphlet that it was "a piece of heavy misrepresentation," "it is studded with untruth," its authors were new "false spirits testifying against Naboth." He waited to be challenged, and let the silence damn that part of the opposition.

The articulate resistance to the World Council once again had its chief spokesman in R. A. Ofstedal, minis-

ter of Decorah, Iowa. In two statements to the conference he reiterated his objection to joining any group which did not say the right thing about the Bible. He is not impressed with talk about Christ as the living Word. It is the words of the Bible he would have accepted as the Word. He and his associates would reject the WCC because any unity is wrong unless it is based on the Word of God, i.e., the words of the book.

But the opposition, for all its fervor, wobbled pathetically. Those who would reject the WCC have had to admit that most of the things they once accused it have already turned out simply not to be true. Missing some of their accustomed weapons, they now swing little wildly. Dr. Ofstedal, for instance, in one breath rebuked the WCC for its failure to refute heresy which the Church once did in its great ecumenical council. Apparently what he objected to was that the World Council refuses to act like a Church, which alone can legislate against heresy. Then in the next breath he was rating the WCC for its ambition to become a Church. He even reached so frantically for alternatives as to urge looking into a group like Carl McIntire's International Council of Christian Churches for possible fellowship with Christians who say the right things about the Bible.

He was heard by many who were glad to accept his strictures because their own were more felt than thought. There were conservatives who had dimly hoped that this new Church might orient itself toward St. Louis rather than Geneva. There were older Norwegian-Americans in whom stubborn nationalisms die hard. There were rural midwesterners whose nostrils quiver with every alarming whiff of internationalism. So the appeals "come ye apart and be ye separate" had a hearing. The order of the day kept interrupting the discussion; debate went over from one sweltering day to the next. A layman, seeking a breeze out on the sidewalk during one session, insisted that "if you ministers would keep quiet we laymen could settle the whole thing in a few minutes."

In the end, when the pastors had had their hour and the laymen did settle it all in a few minutes. Decision came on the motion of young State Senator Albert H. Quie, farmer from Dennison, Minnesota. As a substitute to a motion to send the whole question back to the joint committee—which would surely have killed the union—Senator Quie introduced a motion which would give the delegates a chance "to face the issue squarely": He moved that the ELC "shall now seek membership in the World Council on a confessional basis and authorize the Church Council to take the necessary steps toward full membership." Senator Quie's appeal was addressed directly to the lay delegates: "You can't witness in any field unless you enter it. . . . T

*The correct title is, "The Coming Great Church." Author is James DeForest Murch.—THIS EDITOR.

ld Council wants us to come and help bear witness. us do it now."

ghty-year-old J. A. Aagaard, colorful president titus of the Church, took the same line. The splendid fellow brushed off the opposition from the eminence is own long experience. "I was here in 1917 when three Norwegian synods joined to make the ELC. ard the same thing said about our uniting bodies that is here said about the World Council of rches, so that doesn't scare me a bit." Here he shook ars-yellowed pamphlet at the delegates: "They even out a leaflet just like the one that's been handed on the sidewalks here, with the same stuff in it! The die-hards didn't go with us but set up the wegian Synod that went its separate way. And now little group has broken with the *Missouri Synod*—l things!" But his real point must have been telling e reluctant. He proclaimed his theological solidarity Pastor Ofstedal, but disagreed violently with him he locale for his witness. "I would like to live long gh to be in the WCC—and to hear Pastor Ofstedal d up and give his speech in there. That's where we t to be giving our testimony and standing up to ounted."

III

vote came and The Evangelical Lutheran Church ed the World Council of Churches and a great new eran Church is assured. By a vote of 1,434 to 685 denomination approved affiliation with the World ncil. So swiftly are the currents streaming in the rches in the world. Just eight years ago this same omination rejected membership in the WCC by the e 2 to 1. Now the quality of leadership in this rch is such, the education in its institutions and nals is such, the openmindedness in its congregations ch that the about-face was possible. The steadiness sturdiness of the World Council itself must be uted too as contributing largely to the revised judg- of a once aloof Church.

ater, the union of churches passed by a vote of 7 to 129. The ecumenician in me rejoiced, of course. what about the poor pluralist in me too? Anticipat- affirming the new Church, can't I still grieve a little the ELC as it is shall go into something else? ough that something be bigger and better, the ELC been special and good just as itself. We all covet special goodness for the whole Church. But I am l to have been around to see it when it made one rch its distinct and different and lovable self. leanwhile, across the river, other Lutherans acted eassure the pluralists. Next week, St. Paul.

T. A. G.*

*T. A. G." is Dr. Theodore A. Gill., managing editor of the *Christian Cen*. This is the second convention of our church he has covered.—THE EDITOR.

I Love to Tell the Story

Harold B. Kildahl, Jr.

THE TWELFTH SUNDAY AFTER TRINITY

August 19, 1956

Text: Mark 7:31-37

"I charge thee, tell no man" are strange words that have been the basis of many discussions. Why did Jesus say, "Tell no man"? It would seem logical that He would want them to tell all men. Another time He did in fact say that the story should be told to all nations and to every living creature

I am among the first to dismiss the idea that Jesus was a master psychologist who realized that if He charged them to "tell no man" the opposite would be the result, that they, like a little child who is counseled to keep a secret, would act in just the opposite way. I don't think this kind of explanation has any validity. If this was the purpose of His words, and if this was the method of operation He would follow, the Great Commission would never have been uttered. Some other reason for the admonition must be found. And I think it can be found.

When the Apostle Paul had been converted, baptized, and made new in Christ, he spent three years in preparation for his work and ministry. The disciples were with Christ for three years or thereabouts before He commissioned them for divine service. Christ Himself was in a state of preparation for years before the beginning of His actual ministry. There is a reason for these things. It is the danger of a wrong emphasis, the danger of the immediate emphasis, the danger of getting oneself into the "telling" rather than the Christ, the danger of yielding to the temptation of sensationalism. You can be sure of this, even as I am sure, that when those people of long ago disregarded the admonition and went about publishing it "the more a great deal," they were not glorifying Christ, but rather expressing their amazement over the miraculous deed that was done. "Exhibit A" was the one who was deaf.

If you and I have anything to tell it is surely not the story of our own lives. We are not telling the story to glorify ourselves. The story that is ours to tell is the story of the Lamb of God, of Jesus and His love for the men of earth. The story I have to tell is not the story of what I was and what I am, using the capital letter "I," but rather the story of what the cross of Jesus Christ has done for me. To sing of "glory for me" is to defy the whole intention of the Gospel.

Therefore be sober and reflective, and let the mind of Christ be in you as you begin to publish the glad tidings. Be sure they are tidings of Jesus, redemption and release in His name. Then indeed you will truly say, "I love to tell the story." Amen.



Raymond
Director, Seminary Develop

People built Luther Theological Seminary in St. Paul in 1900 because they believed something. They were people of Christian faith. They knew that the men who were to be the pastors, teachers, and missionaries of their Church would need to search the Bible personally, examine the theological insights of the church fathers, move through the paths of church history.

To have faith is still to compel men to build, from a compulsion inside the soul. To have Christian faith is to build Christian institutions, Christian churches, and all that goes with the perpetuating of the great truth.

To believe that the hope of every man is in Jesus Christ is to build and strengthen every institution and every cause which can proclaim that hope. To believe this is surely to build theological seminaries adequate for such a mission.

To believe that the Christian Church is the company of Christ's people, and has been so over the centuries, is to build the places where men may gather to search the records of the Church, to find what the history of this people has to tell, to hear again the witness of the fathers concerning the Triune God as they found Him revealed in the Scripture. We build our seminaries adequately for each generation and for generations to come in order that we shall have no isolation from the past, but a constant acquaintance with its life and faith.

To believe is to build, not to ask someone else to build for us. To hold the Christian faith in this generation when the opportunities for Christian witness are so unprecedented is to hasten to build with every resource we can bring.

The Convention Said

After hearing the report on the status of the Luther Theological Seminary Development Fund, the General Convention selected a special committee to prepare a resolution in light of the response to the call for \$1,000 for the immediate and insistent needs of Luther Seminary in St. Paul. The Convention adopted the committee's resolution as its statement of appreciation and concern. This is what it said:

WHEREAS, The 1954 General Convention authorized a "thorough-going study of the unmet needs of Luther Theological Seminary" and gave authority and power to the Board of Education, the Board of Trustees, and the Church Council to inaugurate and execute whatever financial fund-raising program might be necessary to meet these needs; and

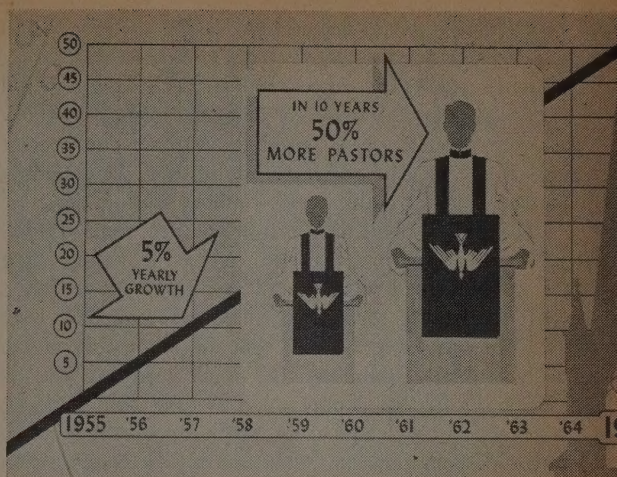
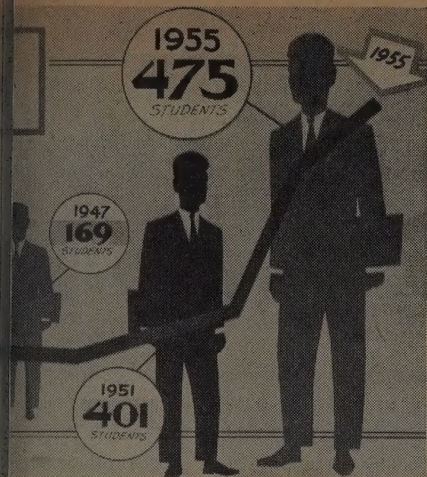
WHEREAS, It has been the decision of the Seminary Development Committee, as the instrument of these boards, that the Development Fund of \$1,500,000 shall be sought as an unofficial Advance Program or "Forward Phase" of the 1956 Budget of the Church; and

WHEREAS, This amount now constitutes the minimum needed at this time to complete the Development Program and does not include all the needs which ought to be met; therefore

BE IT RESOLVED, That the Development Fund of \$1,000 for Luther Theological Seminary shall be the Advance Program of the 1956 Budget; and

BE IT FURTHER RESOLVED, That The Evangelical Lutheran Church expresses its thanks to those congregations who have assumed responsibility and so reported to the Department of Stewardship; and

BE IT FURTHER RESOLVED, That those congregations have not reported their objectives be urged to do so immediately; and



BE IT FURTHER RESOLVED, That the Church recognizes the sober necessity of improving and enlarging Luther Theological Seminary to serve the present student body and make itself ready for the increased student enrollment which, we pray, the Lord of the harvest will provide to us to meet the growing need for pastors, missionaries, chaplains and other theologically trained servants of the Church to its Lord; and

BE IT FURTHER RESOLVED, That this Convention emphasizes the necessity of substantial support of the Development Fund beyond that which has been indicated by the response which has been recorded thus far, and requests:

1. that each congregation re-examine its commitment with the aim of improving upon its stated goal.
2. that all Auxiliaries be encouraged to make special gifts over and beyond their own congregation's commitment.
3. that individuals be alerted to the increased needs and be approached for personal support.

The Progress Report

It was possible to present only a partial report of progress of the cause during the closing day of the convention. That report, together with additional information, follows:

On June 26, 1,745 congregations, of a possible 2,468, had reported specific goals for the Seminary Development Fund. These goals totaled \$1,141,745.51. If these congregations had averaged the 35% of the budget which will be necessary to reach the total, they would have met goals of \$1,199,871.08. In other words, this group reached an amount just over 95% of what would be needed.

Another group of congregations, 380 in number, had reported plans to provide funds for this cause but had

not stated a goal. In part this may have been caused by failure to make clear that a goal is not a contract, but an objective for a congregation, to challenge it to do its very best. If these 380 congregations eventually provide the average of 35% of the budget they will provide \$219,123.54.

This means that we have on record 2,125 congregations, with a possible response of \$1,360,869. As of June 26, 343 congregations had reported nothing of their intentions. Somewhere in their plans, and in the plans of congregations to do more than their stated goals, lies the amount of \$140,000 which is yet to be underwritten.

There are many congregations which are responding splendidly. Their example gives courage and hope. One set a goal of \$595 (35% of their budget apportionment) and has remitted \$1,047. Another set a goal of \$2,700 (35% of their budget apportionment) and remitted \$3,368. Another set a goal of \$100 (again, 35% of their synodical budget) and remitted \$375. We are convinced that more congregations have such plans—but it is clear that we must have many more.

Where Are the Difficulties?

Pointing out some of the more common difficulties might be helpful to those who read this report, as they review their own relationship to the Luther Seminary Development Fund.

(1) Perhaps the chief difficulty has come because of the unusual nature of the plan for raising this money. It was deliberately planned not to have a full-fledged campaign, but to use the methods which would be in use with the regular Budget of the ELC in 1957-58.

The Seminary Fund was to help us get our bearings in a new way of responding to the work of the Church. This new way called for two things: (a) A congregation would be asked to state its own challenging goal, in the light of an over-all need for 35% of the present Budget of the ELC. (b) A congregation would adopt its own plan for gathering this money during 1956.

(2) Another point of difficulty was that some congregations had local projects which seemed to require their full attention and support, and as a result made only a token provision for the Seminary Fund. We have stated to such congregations that the renovating of the main Seminary building is as much a part of the responsibility of that congregation as their own building plans, that the purchase of the Breck property is as much a part of planning for the future of that congregation as their own local plans for the future. We cannot expect to claim the benefits of Luther Seminary without accepting the obligations which accompany those benefits. The seminary does not belong to somebody else. It belongs to each congregation of The Evangelical Lutheran Church.

(3) Another point of difficulty has been the fact that \$1,500,000 is 35% of our present budget of \$4,300,000. It has been stated all along that this is not to be apportioned to congregations, but that they shall set their own goals. It has seemed a matter of simple logic that if any congregation should set a goal below the 35%

of their present apportionment, it was thereby expecting some other congregation to add that amount to goal, else the Fund would fail. The Fund has provided an examination of our readiness to face up to accepting minimum responsibilities even though we might not be ready, at the moment, to lead the way with maximum

The Necessity . . .

The convention's resolution says, "This Convention emphasizes the necessity of substantial support of the Development Fund beyond that which has been indicated thus far."

To accomplish this we call upon the congregations to make additional use of the seminary filmstrip and record "To Believe Is to Build," which can be booked through the circuit stewardship secretary or the Films Department of Augsburg Publishing House. Let the story of the seminary's needs be well told to all our people!

To accomplish this we call upon the congregations, the auxiliaries, and individuals to seriously consider the requests of the convention for review of present plans.

To accomplish this we call for all possible funds to be remitted now, with additional funds to come as soon as possible in the ensuing months. Of necessity, the expenditures are being made. The funds are needed to meet them. 1956 is the year for the Seminary Fund. 1957-58 will bring our new \$6,160,774 Budget to be met. *To believe is to build!*

A Study
in
Church Growth

Philip S. Dybvig

Although the climate has changed, we sometimes hear it said that many new congregations are not really a Home Mission congregation because they merely receive transfers from existing neighboring congregations.

The following report showing membership by years answers this suggestion effectively. Note that not one of the older existing congregations has gone down in membership although many families have in each instance been transferred to the young church. And who would say that the total growth could have been as great had not the new church been born?

Eau Claire			Albert Lea		
	1945	1950	1955	1946	1955
First	3,264	3,897	4,216	4,128	4,700
Grace	2,550	3,738	4,827		1,635
Our Savior's	1,065	1,254	1,495		
Hope		333	798		
Trinity			684		
Good Shepherd			524		
TOTALS	6,879	9,222	17,544	4,128	6,335
Sioux Falls			Grand Forks		
	1946	1950	1955	1947	1950
First Lutheran	2,655	3,088	4,451	3,266	3,805
East Side	1,654	2,194	2,521	173	426
Our Savior's		809	2,397		
Grace			315		
Hope					
TOTALS	4,309	7,091	9,684	3,439	4,231
			Austin		
				1953	1955
First Lutheran				5,447	6,160
East Side				620	940
Our Savior's					
Grace					
Hope					
TOTALS				6,067	7,100

EDITORIALS

We're in the Comics!

haps we should feel flattered, we "of the cloth"—we called ministers, pastors, or clergymen. We're in the comics! We have personally discovered three dozens of *genus clergyman* on the comic pages of many dailies, and there may be more. Yet, perhaps not so gratifying after all. At any rate, the portrait is not especially flattering.

One instance it is a series of "single frame" cartoons with an aging, bald, bespectacled parson as the center, making wise remarks. That one is not offensive; in fact, it is often rather good. An old man speaks of a depth of experience and out of a real understanding of human nature. No, if that were the sum of the clergy's appearance "in the funnies," we should not be objecting.

Another is one of these long-winded, never-ending "strips" which tell a continued story. It is all about trials and tribulations of a young pastor and his wife. Villain of the piece is the wealthy old curmudgeon who pretty much controls the town and the church. The young man just know virtue is going to triumph and that the young pastor is going to emerge the town hero. Sometimes he may even get around to preaching something about sin and grace and about the love of God through Jesus Christ; that hasn't happened yet. The whole thing strikes us as maudlin and superficial. It certainly doesn't portray the kind of pastor we want to call ours. The third "strip" is the only one which avowedly is out to be funny. Each day we see the minister of the Gospel (resplendent in clerical vest and dark tie) in some ludicrous situation. Why it becomes more funny because the "hero" is a clergymen, we do not understand. Why not a doctor, a banker, a laboring man, a farmer? Anyway, all the strip succeeds in being fatuous instead of funny. And certainly no glory is added on the office of the ministry.

The minister on the comic page may not be so important that anyone should become exercised about him. The thing which bothers us is that those cartoons contribute to the ultimate an estimate of the average pastor which is so far from the true picture as to be a caricature. And yet many seem to have just such a picture. We have never forgotten the plaint of a brother pastor of my young days, who said, "The trouble with being a minister is that you are neither male nor female, neither man nor woman; you're just sort of nothing." Take a good, square look at your pastor next time you see him. If he is anything like ours, you will probably see a man a good deal like the men of his con-

gregation. He may be good-looking or not; large or small; fat or thin; have much hair or little; have a good sense of humor or none. In short, he isn't any different from the men with whom he associates and to whom he ministers. True, he is highly educated, but so are many of his congregation members. In the things of his office, it is true that he is in a sense set apart. But are not all Christians set apart? Our point is that a minister of Jesus Christ is a man like any other Christian man, and he wants to be treated like a man. He wants to be pictured as one, if he has to be pictured at all. At any rate, he does not care to be portrayed as an amiable, fatuous fool at whom others laugh tolerantly and whom they respect not at all.

It Wasn't "Political"

One of the parish papers which comes to the editor's desk contains a splendid report by the delegate of the congregation to the recent General Convention. It is evidently the first time the writer has acted as delegate, and he shows himself to have been a shrewd and sympathetic observer.

One sentence of the report bothered us, however. The delegate is telling about the World Council discussion. Then he comes with this sentence: "Then a Senator Quie executed a political maneuver," and goes on to tell how the resolution by Senator Quie made it possible to discuss the WCC as a separate issue.

That expression, "a political maneuver," continues to bother us. It may carry no invidious connotations, and yet there is something about it which suggests a solution not quite honorable, something adroitly foisted on an unsuspecting convention.

There was no "political maneuvering" about the solution the senator suggested. It was this solution Dr. G. M. Bruce suggested in a letter to LUTHERAN HERALD soon after the 1954 convention, a solution which he reiterated a few weeks before this year's convention. Not only that: we have personal, first-hand knowledge of two other resolutions of exactly the same tenor as Senator Quie's, one or the other of which would have been presented had not the senator offered his. When three identical resolutions are fostered, entirely independently of one another, it is pretty difficult to sustain an accusation of maneuvering and almost impossible to find any politics. We would rather borrow the expression Dr. Schiotz used and say that this solution was on a "higher plane." We prefer to believe that it was on the plane of the guidance of God the Holy Spirit.

Meditations for the Family Altar

J. R. Heslop

TOWARD THE THIRTEENTH SUNDAY AFTER TRINITY

The Epistle: Galatians 3:15-22

The Gospel: Luke 10:21-25

Monday, August 20
GOD DID

Read Galatians 3:15-22

Now the promises were made to Abraham and to his offspring.

When Paul wrote to the Galatians, he was fighting to keep them free. When they accepted the Gospel they became free. But now they were slipping back to the old religion, the religion of the Law. If they went back under that they would be shackled; they would be under the curse of the Law; they would be dead in their sins. They would be trying to do something that no human can do. They would be trying to attain salvation by keeping the Law of Moses.

If it was salvation they wanted, Paul reminded them, God promised it to them through Abraham. This promise was kept in the coming of Christ. What they could not do, God did. The promise to Abraham was fulfilled in his Offspring, which was Christ.

You and I cannot save ourselves, nor can we be saved by the Law. Our peace is in the Savior, the blessed Lord Jesus. To Him be glory for ever.

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Thursday, August 23
WHERE IT COUNTS

Read Matthew 5:43-48

"But I say to you, Love your enemies and pray for those who persecute you."

Not only is the Christian spirit the best spirit but it leads into the sort of living that counts. Loving people who love you and entertaining people who entertain you is simple and easy. It is natural to do such a thing. But to love people who are enemies and to go so far as to pray for the conversion of people who bother you because you are a Christian is taking things farther than the child of the world would ever go. By nature the child of the world won't. By compulsion a child of God will.

Here is one field where every believer has plenty of opportunity to operate. Each of us knows people, lives with them, works with them, and deals with them. You need not do much to "rub others the wrong way." If the "rubbing" is not your fault, if you have not foolishly made yourself an enemy, then ask God for the grace to win that person over. God helps His own to be loving and winning.

Tuesday, August 21
HE WATCHED

Read Mark 12:41-44

And he sat down opposite the treasury, and watched the multitude putting money into the treasury.

It has been said that one of the real tests of Christian faith is found in the use or the misuse of money. God, who is interested in the whole man, is deeply interested in what he does with money. Jesus was not sinking beneath His dignity when He sat "opposite the treasury" that day. He was taking note of what was going on. He watched the people as they came to be tested. And He still watches. For what you and I do with money is a good index to our relationship to God.

Time and again tables are shown of what money is spent for: so much for food, clothing, education, homes, and so forth. Always, money given for the Church is listed at the close, usually showing a lower figure than was spent for gadgets, entertainment and other highly unnecessary things.

How good is my giving to God? Does Christ say, "Here is one who truly loves?" Good giving results from knowing God.

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Friday, August 24
NO SUBSTITUTES!

Read I Corinthians 13

If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal.

Love is a gift that God gave to life. It is the most wonderful possession ever to make itself at home in the heart of man. By it husband and wife build a marriage. Upon it a home is established and children grace the table like plants upon a fruitful vine. By it compassion is born and men live for one another. Nothing can take the place of love.

Out of love God gave to man the answer to his sin and to death that comes because of sin. "Greater love has no man than this," said Jesus, "that a man lay down his life. . ."

In love we must conduct our lives. Not in many words that are silvery and smooth for they are nothing but noise and sound. But in deeds of love. Love brings into being mercy. The world cries for love and tenderness to heal its hurts and to rescue it from the hold of darkness. May you and I live for God in His love.

Wednesday, August 22
RESCUED

Read Romans 7:21-25

Wretched man that I am! Who will deliver me from this body of death?

Who hasn't struggled with this question! Sure, I love God and Christ. Of course, I am interested in Kingdom. Of a truth, I want God to have His will fulfilled in me and through me. But at the same time how much my own self and my own desires claim my attention! How tempted I am, time and again, to seek my own advantages; how much I want to "look out for my interests!" And how easily I can let my own will rise above the will of God.

It's the same sort of battle that is going on in the heart and mind of Paul. There was a constant struggle between what was in his mind and what was in his flesh. No wonder he said, "Wretched man that I am!" And how often he exclaimed the same.

But it need not end there. There is an answer. "Thanks be to God through our Lord Jesus Christ." He is on the side of God. And His entry into our heart and mind assures the end of the losing fight.

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Saturday, August 25
EVEN AS HE

Read John 13:34-35

"A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another."

Why should I love others? One answer for believers is quite plain: it is the command of Jesus. Love is an emotion we can feel for all people. We do like every one but that does not mean that we do not love them.

The other answer is not so plain: it is one that should clear away all obstacles that may remain: I should love others *even as Jesus loves me*. This is what Jesus gave His life for me. He gave the full sacrifice for me. We may say this in another sense, too. He died *even for me*. And I should let that move me with amazement. I who am unworthy, mostly careless and ungrateful, why should Jesus do this for me? He did this for me, why should I hesitate to love even the lowliest and the worst?

Teach me the lesson of love to one dear Jesus. Let it be the mark of my being here. In Jesus' Name. Amen.

ere and There on the Christian Front

Edited by Raymond M. Olson

END TO I-RELIGIOUS POLICIES

deals to the Soviet Zone govern-
to renounce its anti-religious pol-
including its attempts to alienate
g people from their Christian heri-
highlighted an extraordinary ses-
of the Synod of the Evangelical
ch in Germany (EKID). At the
time, the synod called upon mem-
of the Church in both East and
Germany to remain united and
make all great decisions in com-
" It also asked responsible poli-
is to work for German reunifica-

the synod was summoned to discuss
situation of the Church "in a di-
Germany." The sessions were
ed in East Berlin in the presence
gh ranking representatives of the
and West German governments.
Guenther Jacob, Evangelical su-
intendent of the Lausitz District in
Soviet Zone, told the synod that the
ch is ready to co-operate with the
on a basis of mutual respect and
standing. He insisted that the

Church had a right to demand full
freedom of activity for its mission. "In
the case of conflict," Dr. Jacob declared,
"both the Church and the individual
Christian must follow the Bible com-
mandment that one must obey God
rather than men." He said the Church
would remain uncompromisingly op-
posed to attempts by the East German
regime to spread atheism among young
people and to induce them to "dedi-
cate" themselves to the Communist
cause.

ASK DUTCH TO ABANDON NEW GUINEA

The Netherlands Reformed Church
has called upon the Dutch people and
government to abandon claims to
Netherlands New Guinea. It urged
them to voluntarily accept settlement
of the area's status "in accordance with
the ideas of the world community."

A statement adopted by the Church's
General Synod said such a policy
would promote not only the political
stability of Netherlands New Guinea
but the best interests of its people. "At

a time when it is urgent that the west-
ern world attempt—through deeds
rather than words—to banish the deep
mistrust of its aims now prevalent in
Asia and Africa," the synod said, "it
is very questionable to have a New
Guinea problem adding fuel to this
mistrust."

The synod suggested that the Neth-
erlands people and government could
hope to find their true vocation in
New Guinea only by completely divest-
ing themselves of the idea that they
were ordained to determine the area's
future. The church leaders said they
had noted with "increasing anxiety the
development of a critical tension be-
tween the Netherlands and the Indo-
nesian peoples over the problem."

MORE LABOR-MANAGEMENT CO-OPERATION TO BE SOUGHT

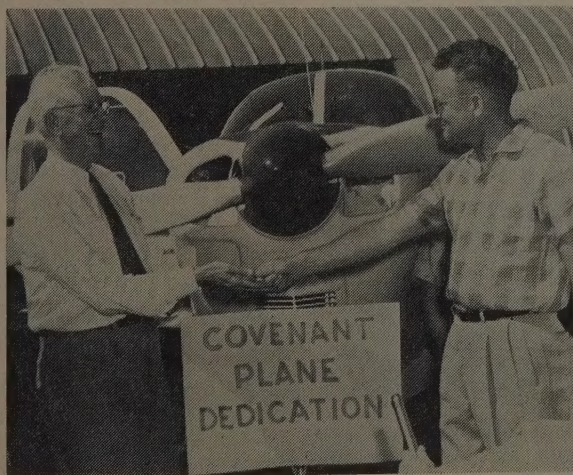
Christian social action must work with
both management and labor "to devel-
op a greater degree of Christian voca-
tion," Dr. George Kelsey of Drew
University Theological Seminary told
a meeting of the Association of Coun-
cil Secretaries, which comprises officials
of state and local councils of churches.

"While it may correctly be claimed
that the goals of management and la-
bor are the same," Dr. Kelsey said,
"in content these goals are different. A
constructive program of social action
will take these substantial differences
into account. It will aim no less at
peace, harmony, and co-operation be-
tween management and labor, but also
will seek to build these ideals on the
solid rock of empirical fact."

WORTHY OF NOTE . . .

A Committee for Protestant Action
has been formed in France at a meet-
ing of the Council of the French Prot-
estant Federation. The new group will
co-ordinate the work of French Prot-
estant organizations "so that Protestant-
ism in France can better face up to the
grave problems which disturb the
country and the world." Pastor Andre
Appel, who studied and taught at St.
Olaf College, was named general sec-
retary of the federation.

MISSION COVENANT CHURCH GETS PLANE



RNS Photo

theodore W. Anderson, president of the Evangelical Mission Covenant Church of
ica (left), accepts from Wallace N. Lindskoog of Turlock, California, the key to his
craft Bonanza plane. Mr. Lindskoog, operator of the largest turkey hatchery on the
Coast, donated the single-engine craft to the Covenant Church at its 71st annual
ing in Chicago. It will be used by executives of the denomination in maintaining
ct with their churches in 34 states and five Canadian provinces. The plane will be
d by the Rev. Paul B. F. Carlson, former missionary pilot in Alaska.

Schools and Colleges

Edited by the Division of Higher Education

ST. OLAF COLLEGE RECEIVES DANFORTH GRANT

St. Olaf College has been named as one of ten liberal arts colleges in the nation to receive a \$25,000 special grant for religious emphasis from the Danforth Foundation of St. Louis, Mo.

The award, extending over a three-year period, is designed to help a select group of colleges strengthen their moral, spiritual, and religious programs, according to Dr. Kenneth I. Brown, executive director of the foundation. St. Olaf received the award on the basis of a five-point program of Christian service to students which was drawn up under the direction of Dr. C. M. Granskou, college president, and the Rev. Clifford Swanson, college pastor.

This expanded program of Christian emphasis on campus covers the following points:

1. All student counselors will take part in a one-week training camp immediately preceding the opening of school. This group includes thirty to forty upper class students who have been selected by student-faculty approval for positions as counselors in the various dormitories during the school year.

2. To meet the need of providing leadership training for those students who are specifically responsible for the program of the student congregation and the religious organizations within it, a weekend retreat will be held. Present will be officers and council members of the student congregation, as well as officers of the religious organizations.

3. By way of meeting the need for stimulation of student thinking in terms of Christian vocation, there will be established a "Lectureship on Christian Vocation" which will permit the college to bring in an outstanding Christian layman who will spend three or four days on campus.

4. A "Pre-marital Clinic" for engaged couples will be conducted in the spring

of the year. They will meet once a week for a two- to three-hour session.

5. A staff member will be engaged full-time to work in the area of religious counseling and program direction. She will coordinate the program and will work with the present religious organizations in terms of direction and supervision.

CONGRESS VISIT PUTS CITY YOUTH INTO "RECORD"

(Reprinted from the Minneapolis Sunday Tribune, July 1, 1956, by permission.)
By Staff Correspondent of the Minneapolis Tribune

WASHINGTON—Orin Lee Dahl, 1219 West 51st Street, Minneapolis, dropped in to watch Congress at work last week and landed in the Congressional Record.

Dahl, a senior at Washburn High School, won a \$1,000 scholarship and a trip to Washington and New York when his essay, "My Plans for the Future," was picked as the best in a nationwide contest. The contest was sponsored by Thom McAn Shoe Co. and Scholastic Roto, a high school paper supplement, and was supervised by the National Association of Secondary School Principals.

Rep. Walter H. Judd called the attention of the house to Dahl's visit and inserted the prize-winning essay in the Congressional Record.

"The scholarship winner plans to follow in the footsteps of his parents, who have been college teachers," Judd told the house. "His father, Dr. Orville Dahl, is at present executive director of higher education for The Evangelical Lutheran Church, whose national headquarters are in Minneapolis."

(Orin has selected Pacific Lutheran College at Parkland, Washington, as the institution he plans to attend.)

PLC FELLOWSHIP GRANTS

Seven graduate fellowship and assistantship grants will be used by PLC graduates during the academic year 1956-1957. They are: Mildred Brammer, teaching fellowship in zoology, University of West Virginia; Faith Bueltman (graduated last year), teaching assistantship in English, University

of Arkansas; James Clifton, teaching assistantship in chemistry, Washington State College; Lawrence Eggan, teaching assistantship in mathematics, University of Oregon; Stuart Gill, graduate assistantship in speech, University of New Mexico; John teaching assistantship in mathematics, University of Idaho; Elwood teaching assistantship in the School of Anatomy, School of Medicine, University of Washington.

WANTED—MORE COLLEGES

Dr. Oliver J. Caldwell, Assistant Commissioner for International Education, recently made a strong plea for private, particularly Christian, colleges and universities overseas. He wondered why the impulse to share our Christian higher education seems to be almost disappeared. He was greatly concerned that if we continue to report scientific information and technical know-how without sharing the best of our moral and spiritual values, we are giving power without control and inviting future destruction. Government can help share "education" in the narrow sense but cannot share Christian education. Private institutions have many advantages—

1. They have no inherent limitations and may be flexible in meeting changing situations.

2. They may project long-term programs that present career opportunities and so develop specialists.

3. They have freedom to do things government institutions cannot do, such as experiment and test ideas.

4. They can give moral and spiritual leadership rather than mere knowledge and technical skill.

5. They will not be accused of being merely propaganda agencies designed to further national policy.

(Reprinted from the Christian Higher Education MEMO from the Commission on Christian Education of the National Council of the Churches of Christ in the USA)

Within the E.L.C.

PERSONS

The Rev. Selmer O. Hilde, pastor at Michigan, N. Dak., since 1947, will move to his new parish, Our Savior's Church, Stillwater, Minn., about the middle of August.

L. Donald Larson, former superintendent of Martin Luther Children's Home, Stoughton, Wis., and later superintendent of schools at Highmore, N. Dak., has been named guidance counselor in the schools of Sioux Falls, Dak.

Miss Marlis Majerus, who has a double major from Luther College, Decorah, Iowa, has accepted a position as director of parish education at Inney Ridge Church, Seattle, Wash.

The Rev. H. E. Houghland has recently terminated a 16-year ministry as assistant pastor of First Lutheran Church, Fargo, N. Dak.

RECEIVES DEGREE

On June 11 Teachers College, Columbia University, conferred the degree of Doctor of Education upon the Rev. C. Richard Evenson, pastor of Woodlake Lutheran Church in Minneapolis. Dr. Evenson began his studies in group procedures and youth leadership training while serving as youth pastor at Trinity Lutheran Church, Brooklyn, N. Y., during the pastorate of Dr. F. A. Schiotz. He wrote a B.Th. thesis on "Leadership Training for the Evangelical Lutheran Church" several years before the Young People's League initiated the Leadership Schools in our synod. His studies for the M.A. degree were centered on counseling and guidance of youth at the high school level.

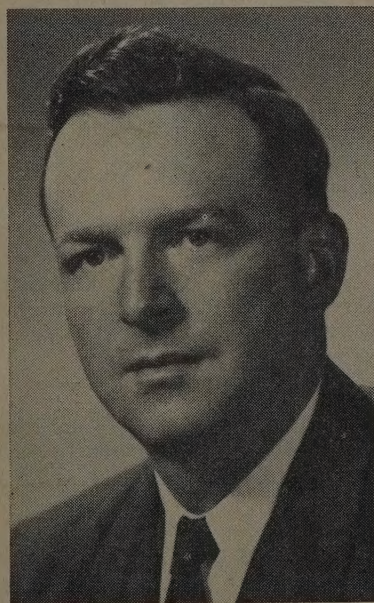
His studies for the doctorate focussed on human relations training procedures for both youth and adults. He teamed with four other social scientists last summer to design and develop an experimental Youth Leaders Workshop for teen-age church group leaders. This workshop was held at the Lutheran Bible Institute in Teaneck, New Jersey, as a project of the Center for Improving Group Procedures at Teachers College, Columbia University. Dr. Kenneth Herrold, Professor of Education at Teachers College, was Dr. Evenson's major adviser throughout the entire study program. The

Young People's Luther League, the Department of Christian Education, and Mr. Harold Midtbo each contributed in the financial sponsorship of this experimental study in youth leadership. The Ed.D. Project Report presenting the procedures and findings of the study was entitled, "A Study of an Experimental Program in Youth Leadership Development." Some of the training methods previously designed for adults and adapted by Dr. Evenson for use with teen agers, were used in the "skill studies" he prepared for the Luther League Leadership Schools last summer.

ANNOUNCEMENTS

Correction: On p. 701 of the July 3rd issue of *Lutheran Herald* it was incorrectly stated that the Indian baskets exhibit from Wittenberg, Wis.,

NEW WORKER AT EVERETT CHILDREN'S HOME



H. Frederic Webber, former director of social services, Lutheran Welfare Society, Tacoma, Wash., is now supervisor of children's service and of the casework department of Lutheran Children's Home, Everett, Wash. He received his graduate training in the School of Social Work, University of British Columbia. In his new work at the Everett Children's Home he will be aided by Dr. Allan R. Leider, psychiatrist, whose services at the Home have been secured on a part-time basis.

was under the supervision of Homme Home boys; it actually is under the supervision of the Ladies Aid of First Lutheran Church, Wittenberg.

North Prairie Church, Lanesboro, Minn., will celebrate its centennial Aug. 31-Sept. 2.

For Sale: Large used Mass Cathedral chimes for all makes of organs and pianos; electric with keyboard on rack. Price to churches now \$200; original price \$600. Write L. D. Callaway, R. 3, Madison, Wis.

A Bible Prophecy Conference will be held Aug. 31-Sept. 3 at Ingham Lake Bible Camp, five miles east of Wallingford, Iowa. Speakers: Pastors Arthur Olson and T. L. Rydbeck. Family accommodations at cost of \$2.50 a day per person. For further information write the Rev. Harold Norheim, Cylinder, Iowa.

The WMF of Luverne, Windom, and Lac qui Parle Circuits will hold a joint retreat at Lake Shetek Bible Camp in southwestern Minnesota Aug. 13-14. Speakers: the Rev. Olav Torvik, Miss Alice Sanne, and Dr. and Mrs. O. G. Malmin.

CHANGE OF ADDRESS

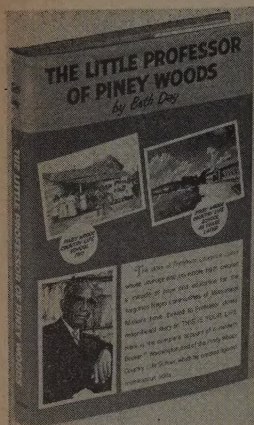
Wallace H. Aos, Ettrick, Wis., 7-29-56
Marvin E. Arneson, Boyceville, Wis., 7-15-56
H. T. Haagenon, Woodville, Wis., 7-10-56
M. E. Hauge, 602 Myrtle St., Austin, Minn., 7-15-56
Gordon J. Hendrickson, Fennimore, Wis., 7-1-56
O. A. Hofstad, 5929 Chicago Ave., Minneapolis 17, Minn., 7-1-56
Clarence Johnson, Birchwood, Wis., 7-24-56
Paul R. Kilde, 810 E. Madison St., Eau Claire, Wis., 7-1-56
R. A. Olsen, Fairview, S. D., 7-20-56
A. C. Pikop, Suttons Bay, Mich., 7-15-56
T. J. Severtson, 213 S. Garfield Ave., Eagle Grove, Ia., 7-31-56
M. A. Schmidt, 137 E. South, Owatonna, Minn., 7-1-56
J. C. Wisnaes, 1120 13th St. S., Fargo, N. D., 7-1-56

NEWLY ORDAINED PASTORS

Harold O. Bailey, Harrisburg, S. D., 7-1-56
Norman B. Bergeson, Heron Lake, Minn., 7-3-56
Arvid G. Dyste, Ryder, N. D., 7-1-56
Stanley E. Eyberg, Walnut Grove, Minn., 7-5-56
Eugene H. Floistad, Nome, N. Dak., 7-1-56
Richard D. Gildseth, 317 N. Church St., Elkhorn, Wis., 7-1-56
Reuben Mellum, New London, Minn., 7-1-56
Robt. M. Nervig, 411 46th St., Brooklyn, N. Y., 6-17-56

Inspirational Books

Recommended for
Your Summer Reading



The Little Professor of Piney Woods BY BETH DAY

The story of Professor Laurence Jones, whose courage and invincible faith created a miracle of hope and education for the forgotten Negro communities of Mississippi. True history of a singularly beautiful life.

\$2.95

Code 31-3819

The Heart of Peter Marshall's Faith

Two inspirational messages by Peter Marshall from "Mr. Jones, Meet the Master." Keepers of the Springs affirms the necessity of practicing Christ's principles. The Grave in the Garden is Dr. Marshall's witness to his faith in life after death.

\$1.00

Code 31-2685

Chapel Time

BY G. E. FROST AND G. L. BELGUM

Here is your chance to "sit in" with the students at their daily chapel service, and experience the spirit and motivation of the Christian college. Though directed to the student body, the talks have appeal for all Christians. Each selection is complete in itself, and is accompanied by an informal note explaining the setting for the message.

\$1.75

Code 14-66

Of All Things

BY LILY M. GYLDENVAND

43 informal essays on a variety of topics generally interesting to all Christians. The author has the ability to point up spiritual significances that we often overlook as we hurry through each day. You will appreciate the refreshment her writings bring to your thinking. Paper bound.

\$1.50

Code 14-405

Journey Into Dawn

BY GRACE NOLL CROWELL

"Poetry of the spirit"—63 poems drawn from an experience of life's joy and sorrow, from beauty of the world of nature, and from a deep abiding faith. Rich with spiritual strength.

\$1.50

Code 31-3405

Reprinted in New Format!

IS THERE AN ANSWER?

BY N. N. RØNNING



Educators, pastors, secular leaders, prominent men from numerous church bodies—all have enthusiastically praised Rønning's *IS THERE AN ANSWER?* The book deals with questions of great importance to intelligent men and women and young people, with answers carefully selected from the Word of God.

Whence Comes This Marvelous Universe?—Why Is Man Different From the Beasts of the Field?—What Happened to Man?—Is There a Way of Salvation?—Were the Prophecies Fulfilled?—Who Is Jesus Christ?—Has Christ Meant Anything to the World?—Does It Do Any Good to Pray?—Has Suffering a Mission?—Is There Life After Death?—What Will That Life Be Like?

35c

Code 22-238